



Calicut

THE
MIRACULOUS PROPHECIES,
PREDICTIONS, AND STRANGE VISIONS,
Of sundry eminent Men, &c.
FROM THE
FIRST DAWN OF LITERATURE,
TOUCHING
REVOLUTIONS
THAT HAVE HAPPENED,
AND
REVOLUTIONS TO COME,

In which is given a most striking and faithful Picture of the
TIMES, with what is to FOLLOW :

TOGETHER WITH
AN ACCOUNT OF BABYLON'S FALL,
OR

The DESTRUCTION of POPERY;

And in that glorious Event,
A GENERAL REFORMATION over all the WORLD.

Extracted from the original Works of

Michael Nostradamus	1555	Robert Fleming	1701
Christopher Love	1651	Anne Trapnel	1653
John Lacy	1707	John Tillinghast	1654
Richard Baxter		Complete Magazine	1764
Peter Jurieu	1687	Lord Chesterfield	1753
Robert Nixon	1702	William Lilly	1643
Baron Swedenbourg	1753	Count Guibert, &c. &c.	

L O N D O N :

Printed for G. SAEL, Newcastle Street, Strand.

1794.

* * Should any of the following most Extraordinary Prophecies raise a doubt in the mind of any Person as to their authenticity; the Publisher pledges himself to produce the *original Works* of each Author from whom they are selected, for the satisfaction of those who may wish to see them.

[The prophetic sentiments contained in the following piece (taken from *The Complete Magazine* for October, 1764, page 368) must command the astonishment of every reader.]

TRUE CAUSES
OF THE
DECLINE
OF THE
FRENCH NATION.

“THE mean figure which was made by the French in the last war, ought not to astonish any one who duly considers the state of the French nation.—The French nation is governed by a futile and debased court, and the court governed by female influence : every thing is inverted in the French nation :—The Fabricius’s, the Scipios, and the Cæsars, languish in the stillness of private life, while monkeys, asses, and baboons are placed at the helm. Wherever the females of

a debauched court are suffered to hold the reins of state, outside show and grimace usurp the place of merit, and represent it every where ; little accomplishments are considered as the greatest, and great accomplishments are ridiculed---This is actually the case in France : a fine address, a knowledge of what is called the great world, that is to say, the art of bowing, sitting, standing, twisting a bon mot, or tossing a card : these are the qualities that characterise a great man at court ; he that excels in these is sure of being promoted in some department of the state ; a superficial knowledge of the profession he engages in is sufficient for his purpose ; nay, he has often no more to do, than to learn the terms of his profession by heart, and to bandy them to and fro in conversation with a face of confidence. Those who employ him are as ignorant as he, and if he be hard pressed in the execution of his office, he will find some obscure, neglected understrapper, who knows the trade, to direct and instruct him.

“ Thus it was that Generals in the late wars were put at the head of armies, and Ministers at the head of the state : as soon as any of these exposed themselves to the ridicule of the public, by defeats and blunders, they were recalled or dismissed.---Other fops, who bowed more gracefully, whose hair was better dressed, and had more chit-chat, and more impudence, were put in their places ; these were dismissed and laughed at in their turn ; but the war ceased, and the French were saved by a peace from the ruin that was ready to crush them.

“ It is no wonder that the great men of France are so little relished at the French court ; they want the

the necessary qualifications for appearing there; they cannot dance themselves all at once into the airs and intrigues of a court; and when they come there they are laughed at.

“ What is still more to the disadvantage of the great men of France, they have a free and independent spirit---they scorn the meanness of a court---they speak more freely of things and persons than the *female rulers* permit, and when they speak too freely, they are for ever excluded from all hopes of preferment, and sometimes shut in a Bastile. The Parliaments, the free, unbiassed Parliaments of France, abound with men whose talents put them on a level with a Pitt, a Demosthenes, a Cicero, or a Montesquieu; there are hundreds of great men in different stations and employments, I mean employments and stations of the middle class; but they must hide themselves from France, because they dare not produce their ideas; the hair-suspended rock hangs over their heads, and every moment menaces a fall: they have towers, messengers, and informers, to keep them in constant awe.

“ The Parliaments of France are obliged to conceal the strong spirit of liberty, with which they are inflamed, under the mask of loyalty, and of attachment to the monarchy.---They remonstrate with force and elevation against every measure that tends to the prejudice of the provinces they protect. They can go no further; but they await the moment to strike the blow that shall lay the fabric of despotism in ruins!---When this blow is struck the effects of it will be equal to those of magic: *The cottage will be put on the level with the palace; the peasant with the prince; ranks shall be confounded;*

founded ; titles, distinctions, and birth, shall tumble into an undistinguished heap of confusion ; a new moral creation shall strike the view of an admiring universe, and France, like old Rome in her first flights to empire, shall appear with the scepter of universal dominion bourgeoning in her hands.—Out of universal confusion, order shall arise ; the great, of nature's creating, will assume their places ; and the great, by title and accident, will drop despised into the common mass of the people.

EXTRACTS

FROM THE CELEBRATED

PROPHETICAL DISCOURSE

ON THE

RISE AND FALL OF PAPACY.

BY ROBERT FLEMING,

A. D. 1701.

REVELATIONS, CHAP. 16.

11. **T**HAT the Revelation contains the * series of all the remarkable events and changes of the state of the Christian Church to the end of the world. 2d, That † *Mystical Babylon*, or the great Whore, described there, doth signify Rome in an *Antichristian Church state*. 3d. That, therefore, this cannot be *Rome Pagan* properly, but *Rome Papal*.

* See Rev. iv. 1, &c. x. 5, 6, 7.

† See Rev. xvii. 1. 5. 18.

The verity of our Holy Religion is proved from two things principally, *viz. Miracles and Prophecy*: and both these arguments have been excellently improved by learned men. But yet, as the *first* of these was perhaps the principal and most convincing *topic* to those that lived in our Saviour's days; so I look upon the *second* to be the most considerable to those that live in after ages.

It has been a very *ancient opinion*, that the world would last only *six thousand years*; that, according to the old traditional Prophecy of the *house of Elias*, the world should stand as many *millenaries* as it was made in *days*; and that therefore, as there were *two thousand years* from the creation to Abraham, *without a written directory of Religion*, and *two thousand* from thence to Christ, under the old *economy of the law*, so there would be *two thousand years* more under the *Messiah*. So that after the militant state of the Christian Church is run out, in the year 2000, it is to enter upon that glorious *sabbatical millenary*, when *saints shall reign on the earth, in a peaceable manner, for a thousand years* more.

And now I hope I have said enough of the *future part of time*, as to the *general idea* which I think the *Revelation* gives of it. But I must proceed one step farther with you, and consider under what *revolution of time* we are at present; that we may thence see what we are to expect.

Now, in order to this performance, I must premise this one thing, *viz. That the seven Seals, Trumpets, and Vials*, (in which is contained the order and series of the whole Apocalyptical prophecy, and to the explication and illustration of which all the other particular visions are subservi-

ent) that I say these are joined together by the *link* of the *seventh seal*, doth as it were produce or include the *seven trumpets*, and the *seventh trumpet* the *seven vials* in the same manner.

And, 1, as to the *remaining part of this Vial* (speaking of the 4th) I do humbly suppose that it will come to its highest pitch about *an.* 1717, and that it will run out about the year 1794. The reasons for the first conjecture are two. The first is, because I find that the *Papal kingdom* got a considerable accession to its power upon the *Roman Western Empire's* being destroyed *an.* 475, to which the *Heruli* succeeded the year following, and the *Ostro-Goths* afterward. Now if from this remarkable year we begin the calculation of the 1260 years, they lead us down to *A. C.* 1735, which in prophetic account is this very year 1717. The 2d is, because (as I have many years ago observed) this year leads us down to a new *centenary revolution*; so that there is ground to hope, that about the beginning of another such century things may again alter for the better: for I cannot but hope that some new mortification of the *chief supporters of Antichrist* will then happen, and perhaps the *French Monarchy* may begin to be considerably humbled about that time: that whereas the present *French King* takes the *sun* for his emblem, and this for his motto, *Nec pluribus impar*, he may at length, or rather his successors, and the Monarchy itself (at least before the year 1794) be forced to acknowledge, that (in respect to neighbouring potentates) he is even *singulis impar*.

But as to the *expiration* of this Vial, I do fear it will not be until the year 1794. The reason of which conjecture is this, that I find the Pope got a

new foundation of exaltation, when *Justinian*, upon his conquest of *Italy*, left it in a great measure to the *Pope's management*, being willing to eclipse his own authority to advance that of this haughty *prelate*. Now this being in the year 552; this, by the addition of the 1620 years, reaches down to the year 1811, which, according to prophetic account, is the year 1794. And then I do suppose the *fourth Vial* will end, and the *fifth* commence by a new mortification of the Papacy, after this *Vial* has lasted 148 years; which indeed is long in comparison with the former *Vials*; but if it be considered in relation to the *fourth*, *fifth*, and *sixth Trumpets*, it is but short, seeing the *fourth* lasted 190 years, the *fifth* 302, and the *sixth* 393.

If any inquire farther, whether the *Sun* of the *Popish kingdom* is not to be eclipsed himself at length? I must positively assert he will; else this *Vial* were not a judgement upon him and the *Romish party*. But if yet again the question be, when this is to fall out and how? I must tell you, that I have nothing farther to add to what I have said as to the time. But as to the manner, how this is to be done, our text does lay a foundation for some more distinct thoughts. Therefore, in the fourth and last place, we may justly suppose, that the *French Monarchy*, after it has scorched others, will itself consume by doing so; its fire, and that which is the fuel that maintains it, wasting insensibly, till it be exhausted at last towards the end of THIS CENTURY.

THE
CRY OF A STONE;

OR A RELATION OF

Something spoken at Whitehall,

BY ANNA TRAPNEL, *being in the Visions of God,*

RELATING TO

GOVERNORS, ARMIES, CHURCHES, &c.

Extracted from the original Work, printed 1653.

TWO things are foretold by all the Prophets shall be brought to pass, which seal up the prophecies and finish the myserie of God: the Lord's appearing in his glory upon Mount Sion, and the darkning of sun and moon, that is, the shaming, confounding, and casting out of all wisdom and power, and whatsoever is but the excellency and glory of man.*

I finding my heart in a very low dead frame, much contention and crookedness working in my spirit; I asked of God what was the matter, he

* Preface.

* B 2.

answered

answered me thus; I let thee see what thou art in thyself to keep thee humble, I am about to shew thee great things and *visions* which thou hast been ignorant of.

Then broke forth a *vision* as to the *horns*; I saw four horns, which were four powers, the first was that of the *Bishops*, that I saw was broken in two and thrown aside; the second horn, more white, had joyned to it an head, endeavouring to get up a mount, and suddenly it was pushed down and broken to pieces; the third horn had many splinters joyned to it, like to the scales upon the back of a fish, and this was presented to be a *power* or a *representative* consisting of *many men*, having fair pretences of love to all under all forms; this I saw broken and scattered, that not as much as any *bit* of it was *left*. As to the fourth horn, that was short, but full of variety of colours, sparkling, red and white; it was said to me, this is different from the three other, because great swelling words and great offers of kindness should go forth to all people from it, like unto that of *Abjalom*, speaking good words to the people in the gate to draw them from the honest David.

But it is not now as it was in times past, that a *kingly progeny* should *reigne*, for that was but for a time, and then after they should be *judged*, *destroyed*, and *taken off*, and be *no more*, and then shall the kingdome of the Lord Jesus come forth, and all the kingdomes of man throwne downe before it.*

* This last passage corresponds to a degree of exactness with Christopher Love. See his Prophecy.

KNOWLEDGE OF THE TIMES;

OR

HOW LONG IT SHALL BE

UNTIL THE

END OF WONDERS.

By JOHN TILLINGHAST, a Servant of JESUS CHRIST.

From the original, printed 1654.

IT is a most certain truth, that every prophecy left us in the Word of God hath in itself sufficient characters to lead us, by comparing the characters of it with the minde of God in other prophecies, to the knowledge of the substance of that truth that is in it held forth; for otherwise the Word should be imperfect, and not able to expound itself.

For an example, I shall pitch upon *Daniel's little horn*, which is one of the most famous prophecies in all the scripture.

That

That *the kingdom of the little horn must be in the latter days*; the reason is, *because the extreme and utmost part of Nebuchadnezzar's great image, viz. the feet and toes, Dan. ii. 41, 42, 43. are the same with the little horn, chap. vii.*

To whose kingdom this phrase is most properly applicable, the Apostle's use of the same phrase, *1 Tim. iv. 1, 2, 3.* doth clearly teach us, that *this kingdom of the little horn must necessarily appertain to the Roman monarchy.*

That it cannot be any power distinct from, and succeeding the Roman monarchy, is also clear,

1. Because no place in *Daniel*, or elsewhere, doth so much as once countenance any such opinion as this, *viz. That there should be any wordly government succeeding the Roman monarchy.* Nay, let me say, the scripture is clear against such a notion, for it is manifest, *Dan. vii. 12, 13, 14. Revel. xix. 11, 12.* compared with *vers. 19, 20.* That the destruction of the Beast, (*i. e.* the Roman monarchy as under Antichrist.)

2. Because the beast is slain, his body destroyed, and given to the burning flame; and that for the blasphemies of the *little horn*, *Dan. vii. 11.* This beast (I say) can be no other but the fourth and last beast, *vers. 7.* which beast is the Roman monarchy.

Hence I gather, *That the government of the little horn cannot be a government distinct from the Roman monarchy*, a thing the Roman monarchy has nothing to do with; for then, why is the Roman monarchy punished for the blasphemies of the *little horn*?

Thus much for the character of the little horn.

I shall in the conclusion add this word, That as

the foregoing characters agree to none so fitly as the *Romish* Antichrist (to whom as these, so all the characters besides them in *Daniel*, will most aptly accord) so in case the *Romish* Antichrist be not the *little horn*, it will necessarily follow, that we have nothing left us from first to last in this prophecy that concerns Antichrist's rage against the saints and holy city, his tyranny over, and oppression of the nations, which now hath continued, in such manner, as the like was never before it.

1. In *respect of a new kind of power bearing rule all this time*, the like to which was never found in any of the preceding monarchies, no not in the world before.

2. In *respect of a new kind of idolatry*, worshipping a breadden god, saints, reliques of saints, &c. an idolatry never heard of in the world before.

3. In *respect of a new kind of tyranny*, tyrannizing over the conscience, and forcing it, making merchandize of the souls of men, *Revel. xviii. 12, 13.*

4. In *respect of a new kind of oppression*; oppressing the people, robbing them of their wealth and substance, by craft, &c.

I say, that a time having such *noted characters* upon it, as never had time in the world before, should by the Holy Ghost (whilst lesse things are observed) be wholly buried in silence, cannot be thought.

The sum of all is, *That as those characters of truth left us in the naked letter of the text, are the most certain rule to go by, to finde the minde of the Holy Ghost in prophecies; so, walking by that rule, Daniel's little horn is, and can be no other, but the whole body of the ROMISH ANTICHRIST.*

EXTRACTS

FROM

LORD CHESTERFIELD'S

LETTERS.

LETTER CCCIV.

London, Dec. 25, 1753.

THE first squabble in Europe, that I foresee, will be about the *Crown of Poland*.

Wherever you are, inform yourself minutely of, and attend particularly to, the affairs of France; they grow serious, and in my opinion will grow more and more so every day. The King is despised, and I do not wonder at it; but he has brought it about, to be hated at the same time, which seldom happens to the same man. His ministers are known to be as disunited as incapable: he hesitates between the Church and the Parliaments, like the Aſs in the Fable, that starved between two hampers of hay; jealous of the Parliaments, who would support his authority; and a devoted bigot to the Church, who would destroy it. The people are poor, consequently discontented,

tented: those who have religion are divided in their notions of it; which is saying, that they hate one another. The Clergy never do forgive; much less will they forgive the Parliament: the Parliament never will forgive them. The army must without doubt take, in their own minds at least, different parts in all these disputes, which upon occasion would break out. Armies, though always the supporters and tools of absolute power for the time being, are always the destroyers of it too; by frequently changing the hands in which they think proper to lodge it. This was the case of the Prætorian bands, who deposed and murdered the monsters they had raised to oppress mankind. The Janissaries in Turkey, and the regiments of guards in Russia, do the same now. The *French nation reasons freely*, which they never did before, upon matters of *religion and government*, and begin to be *spregiudicati*; the officers do so too; in short, all the symptoms, which I have ever met with in history, previous to great changes and *revolutions in government*, now exist, and daily increase in France.

LETTER CCLXXVI.

London, April 13. O. S. 1752.

THEY tell the King (speaking of France) very respectfully, that in a certain case, *which they should think it criminal to suppose*, they would not obey him. This hath a tendency to what we call here revolution principles. I do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none

*C

but

but him for his actions, will either think or do, upon these symptoms of *reason* and *good sense* which seem to be breaking out all over *France*; but this I *foresee*, that before the *end of this century*, the trade of both *King* and *Priest* will not be half so good a one as it has been. Du Clos, in his reflections, hath observed, and very truly, *qu'il y a un germe de raison qui commence à se développer en France*. A *développement* that must prove fatal to *Regal* and *Papal pretensions*. Prudence may, in many cases, recommend an occasional submission to either; but when that ignorance, upon which an implicit faith on both could only be founded, is once removed, *God's Vicegerent* (meaning the King) and *Christ's Vicar* (or Clergy) will only be obeyed and believed, as far as what the one orders, and the other says, is conformable to *reason and truth*.

THE FOLLOWING
REMARKABLE PROPHECIES
ARE TAKEN FROM THE
W O R K

OF

MICHAEL NOSTRADAMUS,

The Celebrated Physician to Henry II. King of France,

And were first published in the year 1555, and republished,
with a Translation and Annotations, in London, 1672.

C E N T U R Y I.

LXX.

French.

PLUYE, Faim, Guerre en *Perse* non cessée,
La foy trop grande trahira le Monarque ;
Par la finie en *Gaule* commencée,
Secret augure pour a un estre parque.

English.

*The Rain, Famine, War, in Persia being not ceased,
Too great credulity shall betray the Monarque ;
Being ended there, it shall begin in France,
A secret omen to one that he shall die.*

*C 2

Annot.

Annot. The meaning of the two first verses is, that while the rain, famine, and war shall be in *Persia*, a monarque shall be betrayed by his credulity. The third verse signifieth that this rain, famine, and war being ended in *Persia*, it shall begin in *France*. And the fourth verse that this shall be an omen to a great person of his approaching death.*

LXXII.

French.

Du tout *Marseille* des habitans changée,
Course & poursuite jusques pres de *Lion*,
Narbon, *Tholoze*, par *Bourdeaux* outragée,
Tuez, Captifs presque d'un Milion.

English.

Marseille shall wholly change her inhabitants;
These shall run and be pursued as far as *Lion*,
Marbon, *Tholoze* shall wrong *Bourdeaux*,
There shall be killed and taken prisoners almost a
million.

Annot. *Marseilles* is a sea town in *Provence*, *Narbon* and *Tholoze* are cities of *Languedoc*, and *Bourdeaux* is the chief town in *Gascony*; the rest is easie to be understood.

* Whoever looks back to the late war in *India*, will see the full force and truth of the above.

CENTURY III.

XLIX.

French.

Regne *Gaulois* tu feras bien changé,
 En lieu estrange est translaté l'Empire,
 En autre Mœurs & Lois feras rangé,
Rouan & Chartres te feront bien du pire.

English.

French Kingdom thou shalt be much changed,
 The Empire is translated in another place,
 Thou shalt be put into other Manners and Laws,
Rouan and Chartres shall do the worse they can to
 thee.

Annot. *Rouan* is the chief city of the Province
 of *Normandie*, and *Chartres* the chief city of that
 of *Beauſſe*.

CENTURY IX.

LII.

French.

La paix ſ'approche d'un coſté & la guerre,
 Oncques ne fut la pourſuite ſi grande,
 Plaindre homme & femmene ſang Innocent par
 Terre,
 Et ce fera de *France* a toute bande.

English.

Peace is coming on one ſide, and war on the other,
 There was never ſo great a purſuing,
 Man, woman ſhall bemoan, innocent blood ſhall be ſpilt,
 It ſhall be in *France* on all ſides.

CENTURY

C E N T U R Y XII.

LXXI.

French.

Bleuves, Rivières, de mal seront obstacles,
 La vielle flame d'ire non appaisée,
 Courir en *France*, cecy come d'Oracles,
 Maisons, Manoirs, Palais, secte rasée.

English.

*Brooks and Rivers shall be a stopping to evil,
 The old flame of anger being not yet ceased,
 Shall run through France, take this as an oracle,
 Houses, Mannors, Palaces, Sects, shall be raced.*

SWIFT Time spreads on, brings such a Fate
 with it,
 To which proud France's Grandeur must submit;
 The Pope, Priests, Masses, and their Gods of
 Wood,
 Their Idol Temples too wherein they stood,
 With all that hated Pageantry, shall come,
 By God's just Judgement, to eternal Doom.

EXTRACTED FROM

WILLIAM LILLY'S WORKS, 1645,

THE star in *Cassiopeia*, 1572, those many apparitions of comets since those unaccustomed sights in the air, greater and lesser conjunctions of the planets in the Fiery Trygon, multitude of eclipses both solar and lunar, are sad messengers of the *downfall of one*, nay, I say of many families of *Europe*.

Yet if my search into the most secret cabinet of astrologie doth not delude my impartiall judgement, my more serious conceptions tell me, there's a man, or a family in *Europe*, is not far from attaining an excessse in dominion and soveraignty. The time of this man's growth, or families, to such an height, draws on and neer; the time is not mensurable in dayes, or months, nor in *centuries of yeers* (this was predicted 1644;) the *unnaturall-war* of every countrey helps forward, and prepares the matter, while the good man (if he be born) sleeps quietly until that angel, appointed his guardian, excite him in a moment to rouze up his meditating thoughts, and to convert consultation into action.

As the state of *France*, &c. now stands, how incredible

credible and improbable a thing do I ſpeak of, or ſhould do, if I ſhould deliver, that a man not yet in action ſhould turn the fate of thoſe kingdoms in a moment.

I may be derided for predicting ſo much. Haſt thou the ſame degrees aſcending on the cusp of the ſeventh? (ſpeaking aſtrologically) Art thou a *King*? thou ſhalt have war unlook't for, enemies without number, *domestick and foreign*, ſhall *invade thee*; look to be plunged to purpoſe, and to ſuffer diſcontent without period; thoſe as dear unto thee as thy *wife* in thy boſom ſhall betray thee by indirec't counſels.

Haſt thou the ſaid degree upon the cusp of the fourth houſe? Art thou Emperour of *Conſtantinople*? Thy father left thee more kingdoms than thou ſhalt leave thy ſon: loſe part of thy dominions, I deſire thee; the Fates will have it ſo. Art thou of the noble *Auſtrian* family? or art thou King of *England, France, Spain, or Denmark*? Be all or any of you aſſured to have a ſhare in theſe calamities; a part or parcell, an arm or a branch of your kingdoms will be lopt off from you.

The Courts of all Princes ſhall be ſtricken dead with fear, horroir, and amazement; Privy Counſellours ſhall be trampled down like dirt under our feet.

Here's many old laws and cuſtoms to be abrogated; here's many ancient families to be deprived of their inheritances; here's erection of new cuſtoms, laws, perhaps a *new Government*; here's nation againſt nation, as much plundering at ſea as at land; here's one would riſe to be greater than his forefathers; ambition deludes him, and *death* deprives him of all *monarchicall intents*.

PREDICTIONS

OF

Mr. CHRISTOPHER LOVE.

A FEW nights after he was sentenced to be beheaded on Tower-hill, which was on the 22d day of August, 1651, ten days before his appointed time, by the sentence he received at the bar, being one night visited by two of his intimate acquaintances, or bosom friends, as he himself called them, they began to complain of the cruelties of the times, and the malice and usage of time-serving brethren; to which Mr. Love answered, "And think you this is an evil time?—No, no; this is the very time when grace and true godliness can be distinguished from hypocrisy: many have followed Christ hitherto for the loaves, and are now turned back for the roughness of the way, and the sore trial and tribulation which others met with who are gone before them.

"There are many in London at this very day who think to go to heaven in their gilded coaches, and have denied Christ's cause before men (against whom I now witness) and Christ in his never-failing

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failing word has promised to deny all such before his father and the holy angels. This is the time to discern between him that serveth God and him that serveth him not. They formerly were my familiar acquaintance, in fellowship and sweet converse. I sent this day to have a few words with them here in the prison, but they would not come; for their countenance is fallen, their consciences wounded—they cannot look me in the face, because I knew of their resolution, and was a witness to their perjury.—But, ah! how will they look the blessed Jesus in the face in the morning of the resurrection! what answer or excuse will they have for what they have done! O foolish people! who think to escape the cross and come to the crown! I tell you, nay; you must all suffer persecution who follow the Lamb; we must be hated of all nations for Christ's sake; we must come through great tribulation, through the fiery furnace of affliction, before we can enter the land of joy and felicity. Know ye not that the souls that were slain for the testimony of Jesus are placed under the altar? Happy, happy are those men at this day, and ever happy shall be, who suffer for Christ's sake in a right and charitable way—through love to his cause, and honesty of heart; not through pride and hypocrisy, without the root of the matter, to have it said they died martyrs; these are they who will miss their mark; and those who denied the call and looked back shall never have the honour to find it. I am now pointed out by many to be in a destitute and forlorn condition; but I would not exchange my state, no, not for all the glory that's on the earth: I find my Redeemer's love stronger in my bonds than ever I did in the

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days

days of my liberty ; therefore I hold living here as death itself. I am as full of love and joy in the Holy Spirit, as ever bottle was filled with new wine. I am ready to cry out, The Spirit of the Lord God is upon me ; I will not take upon me to prophesy ; nevertheless the Spirit of the Lord causeth me to utter :—This usurped authority, now in the hands of Cromwell, shall shortly be at an end ; England shall be blessed with meek kings and mild governments ; powerful preachers and dull hearers ; good sermons to them will be as music to a sleepy man ; they shall hear, but not understand, nor lay the word to heart, to practise it in their lives, to walk by it. O England ! thou shalt wax old in wickedness ; thy sins abound like those of Sodom : thy voluptuousness shall cry aloud for vengeance ; the Lord shall threaten and chastise thee, yet in mercy and love will he look upon those that fear him, and call upon his name ; he will spare and save them alive in the days of his anger, when the wicked shall be sifted from amongst you, as the chaff is sifted from amongst the wheat ; for out of thee, O England ! shall a bright star arise, whose light and voice shall make the heathen to quake, and knock under with submission to the gospel of Jesus ; he shall be as a sound of thunder in the ears of the wicked, and as a lanthorn to the Jews, to lead them to the knowledge of Jesus, the only Son of God, and true Messiah, whom they so long mistrusted, for the short work spoken of by the apostle, which the Lord is to make upon the earth, in the latter age of the world, cannot be far off. Observe, my dear friends, while you live, my calculation of the dates in the book of the Revelation, and in Daniel,

which the Spirit of the Lord led me into ; for the Lord will reveal it to some of his own ere that time come ; for the nearer the time is, the seals shall be taken away, and more and more shall be revealed to God's people ; for the Lord doth nothing without he reveals it, by his Spirit, to his servants the prophets ; he destroyed not the old world without the knowledge of Noah—he did not overthrow Sodom and Gomorrah without the knowledge of Abraham. I do not mean now that any new prophet shall arise ; but the Lord by his Spirit shall cause knowledge to abound among his people, whereby the old prophecies shall be clearly and perfectly understood. And I die in that thought, and really believe that my calculation on the Revelation by St. John, and the prophecy which St. Jerome copied off, and translated out of the Hebrew language, as it is written on Seth's pillar in Damascus, which pillar is said to have stood since before the flood, and was built by Seth, Adam's son, and written by Enoch the prophet ; as likewise the holy precepts, whereby the patriarch walked before the law was given to Moses, which were also engraven on the said pillar, whereof many Jews have copies, in their own language, written on parchment, and engraven on brass and copper ; but the alteration of the date makes them to stagger at it, not knowing that the dates were to be altered by the birth of Christ. First, this prophecy is entitled, A short work of the Lord's, in the latter age of the world. Great earthquakes and commotions, by the sea and land, shall come in the year of God 1779. Great wars in Germany and America in 1780. The destruction of popery, or Babylon's fall, in the year

1790. God will be known by many in 1795. This will produce a great man. The stars will wander, and the moon turn as blood, in the year 1800. Africa, Asia, and America, will tremble in 1803. A great earthquake over all the world in 1805. God will be universally known by all: then a general reformation and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day!"

THE
P R O P H E C Y
OF
J O H N L A C Y,

In his WARNINGS published in London in the year 1707.

THE Spirit of God seems now performing great wonders in all nations, in order to bring about the work of reformation; wherein I could make it appear very plain, by a numerous train of deductions, that several scripture prophecies are at this time fulfilling in the world, tending to the overthrow and destruction of *Antichrist*, and for the liberties of mankind; tidings out of the East and out of the North shall trouble him, (saith *Daniel*, chap. xi. ver. 44, 45,) yet he shall come to his end, and none shall help him. The following remarkable prophecy is fulfilling at or near these times, as delivered long ago by *Johannes Amatus*, in his *Prophetical Pleiades*, which runs thus: "I foresee (says he) great wars and combats, with
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extraordinary shedding of blood, occasioned by the civil discords of the great men of the kingdoms ; I do see wars, the fury whereof shall last some time ; provinces divested of their people, and many strong holds and noble houses shall be ruined ; and the cities shall be forsaken of their inhabitants, and in divers places the ground shall lie untill'd. There shall be a great slaughter of the people, and many chief persons shall be brought to ruin ; and there shall be nothing but deceit and fraud amongst them, whereupon shall ensue the afore said great commotions amongst the kingdoms and people of the world. There shall be likewise great mutations and changes ; the right hand of the world shall fear the left, and the North shall prevail against the South.

“ The Lord will destroy those *images* which thou hast set up for *thyself* (speaking of Louis the Fourteenth) and all thy *statues*—the courtiers of France—and all the court of France. *Versailles*, which thou hast raised for thy lust and grandeur, shall be thrown to the ground. *Paris* (that imperial city) shall be convulsed ; the Royal Family shall be dreadfully afflicted, and thy iniquities shall be avenged on thy *grand-children*. *Lyons*, I shall scourge thee—thou, *Toulouse*, shalt be reduced to ashes ; and thou, *Bordeaux*, though favoured, shalt not be without chastening.”—John Lacy ends his prophecy with these words : “ Thus shall *England* be less visited with my judgements than *France*.”

PROPHECY
OF THE
FRENCH REVOLUTION.

FROM A PUBLICATION BY
THE LATE Mr. PETER JURIEU,
IN 1687.

REV. xi. 13.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to God.

NOW what is this *tenth part of the city* which shall fall? In my opinion, we cannot doubt that it is *France*. This kingdom is the most considerable *part* or piece of the *ten horns*, or states, which once made up the great *Babylonian city*: it fell; this does not signify that the *French Monarchy* shall

shall be *ruined*; it may be humbled; but in all appearance, Providence does design a great elevation for her afterwards. 'Tis highly probable, that God will not let go unpunished the horrid outrages which it acts at this day. Afterwards, it must build its greatness upon the ruins of the *papal empire*, and enrich itself with the spoils of those who shall take part with the *papacy*. They who at this day *persecute* the *protestants*, know not whither God is leading them: this is not the way by which he will lead *France* to the height of glory. If she comes thither, 'tis because she shall shortly change her road. Her greatening will be no damage to *protestant states*; on the contrary, the *protestant states* shall be enriched with the spoils of others; and be strengthened by the *fall of Anti-christ's empire*. This *tenth* part of the *city* shall *fall*, with respect to the *papacy*; it shall break with *Rome* and the *Roman religion*. One thing is certain, that the *Babylonian empire* shall perish through the refusal of obedience by the *ten kings*, who had given their power to the *beast*. The thing is already come to pass in part. The kingdoms of *Sweden, Denmark, England*, and several *sovereign states in Germany*, have withdrawn themselves from the *jurisdiction* of the *Pope*. They have *spoiled the harlot* of her riches. They have *eaten her flesh*, i. e. seized on her *benefices* and *revenues* which she had in their *countries*. This must go on, and be finished as it is begun. The *kings* who yet remain under the *empire of Rome* must break with her, leave her solitary and desolate.

But who must begin this *last revolt*? 'Tis most probable that *France* shall; not *Spain*, which as yet is plunged in *superstition*, and is as much under
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the tyranny of the clergy as ever. Not the Emperor, who in *temporals* is subject to the Pope, and permits that in his *states* the Archbishop of Strigonium should teach that the Pope can take away the Imperial crown from him. It cannot be any country but France, which a long time ago hath begun to shake off the yoke of Rome, 'Tis well known how solemnly and openly war hath been declared against the Pope, by a declaration of the king (ratified in all the parliaments) by the decisions of the assembly of the French clergy, by a disputation against the authority of the Pope, managed in the Sorbon, solemnly, and by order of the court. And to heighten the affront, the theses were posted up, even upon the gates of his nuncio. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the Pope had given occasion by his insolences.

Besides this, *superstition* and *idolatry* lose their credit much in France.—There is a secret party, though well enough known, which greatly despiseth the popular devotions, images, worship of saints, and is convinced that these are human inventions; God is beforehand preparing for this great work.

To this it may be objected, that for the last hundred and fifty years, the Pope's empire hath not been made up of ten kings, because the kings of England, Sweden, Denmark, &c. have thrown off his government, and consequently France is not at this day the tenth part of the Babylonian empire; for 'tis more than a tenth part of it. But this is no difficulty; for we must know, that things retain the names which they bore in their original (without regarding the alterations which time does bring along.)

along.) Though, at this day, there are not *ten kingdoms* under the *Babylonian empire*, it is notwithstanding certain, that each *kingdom* was called, and ought to be called in this prophecy the *tenth* part; because the prophet having described this *empire* in its beginning by its *ten horns*, or *ten kings*, it is necessary for our clear understanding, that every one of these *ten kings*, and *kingdoms*, should be called *one* of the *ten kings*, or of the *ten kingdoms*, with respect to the original constitution of the *Antichristian empire*.

Seeing the *tenth part* of the city that must fall is *France*, this gives me some hopes, that the death of the *two witnesses* hath a particular relation to *this kingdom*. It is the *street* or place of *this city*, *i. e.* the most fair and eminent part of it. The *witnesses* must remain dead upon *this street*, and upon it they must be raised again. And as the death of the *witnesses* and their resurrection have a relation to the *kingdom of France*, it may well fall out, that we may not be far distant from the *time* of the resurrection of the *witnesses*, seeing the three years and a half of their death are either begun, or will begin shortly.

And in the earthquake were slain seven thousand; in the Greek it is *seven thousand names of men*, and not seven thousand men. I confess that this seems somewhat mysterious: in other places we find not this phrase, *names of men*, but simply for *men*. Perhaps there is here a figure of grammar, called *hypallage casus*, so that *names of men* are put for *men of name*, *i. e.* of raised and considerable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to say, that here these words, *names of men*, must be taken

in their natural signification, and do intimate that the total *Reformation of France* shall not be made with bloodshed, nothing shall be destroyed but *names*; such as are the names of *Monks*, of *Carmelites*, of *Augustines*, of *Dominicans*, of *Jacobins*, of *Franciscans*, *Capuchins*, *Jesuits*, *Minimes*, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify that the orders of *Monks* and *Nuns* shall perish for ever. This is an *institution* so degenerated from its first original, that it is become the arm of *Antichrist*. These orders cannot perish one without another.

These *great events* deserve to be distinguished from all others; for they have changed, or shall change, **THE WHOLE FACE OF THE WORLD.**

CORPSE CANDLES

IN

W A L E S.

PART OF A LETTER TO MR. BAXTER.

SIR,

I AM to give you the best satisfaction I can touching those fiery apparitions, (Corpse Candles) which do, as it were, mark out the way for corpses to their κομνησιον, and sometimes before the parties themselves fall sick, and sometimes in their sickness. I could never hear in England of these, they are common in these three counties,

viz. Cardigan, Carmarthen, and Pembroke, and, as I hear, in some other parts of Wales.

These *φανόσματα* in our language we call Canhwyllan Cyrph, i. e. Corpse Candles; and candles we call them, not that we see any thing besides the light, but because that light doth as much resemble a material candle-light as eggs do eggs, saving, that in their journey these candles be *modo apparentes, modo disparentes*, especially, when one comes near them; and if one come in the way against them, unto whom they vanish, but presently appear behind and hold on their course. If it be a little candle, pale or blueish, then follow the corpse either of an abortive or some infant: if a big one, then the corpse of some one come to age: if there be seen two or three, or more, some big, some small, together, then so many and such corpses together. If two candles come from divers places, and be seen to meet, the corpses will the like; if any of these candles are seen to turn, sometimes a little out of the way or path that leadeth to the church, the following corpse will be forced to turn in that very place, for the avoiding some dirty lane or plash, &c.—Now let us fall to evidence. Being about the age of fifteen, dwelling at Llanylar, late at night, some neighbour saw one of these candles hovering up and down along the river bank, until they were weary in beholding it, at last they left it so, and went to bed. A few weeks after came a proper damsel from Montgomeryshire to see her friends, who dwelt on the other side of that river Istwith, and thought to ford the river at that very place where the light was seen; being dissuaded by some lookers-on, (some, it is most likely, of those that saw

saw the light) not to adventure on the water, which was high by reason of a flood, she walked up and down along the river bank, even where, and even as the aforesaid candle did, waiting for the falling of the water; which at last she took, but too soon for her, for she was drowned. Of late my sexton's wife, an aged, understanding woman, saw, from her bed, a little blueish candle on her table-end; within two or three days after came a fellow inquiring for her husband, and taking something from under his cloak, clapped it down upon the table's end—it was a dead-born child.

Another time, the same woman saw such another candle upon the end of the same table; within a few days after, a weak child, newly christened by me, was brought to the sexton's house, where presently he died; and when the sexton's wife, who was then abroad, came home, she found the child on the other end of the table where she had seen the candle.

Some thirty or forty years since, my wife's sister being nurse to Baronet Rudd's three eldest children, and (the Lady mistress being dead) the Lady comp'roller of the house going late into the chamber where the maid servants lay, saw no less than five of those lights together. It happened a while after, that the chamber being newly plaistered, and a grate of coal-fire therein kindled to hasten the drying of the plaister, that five of the maid-servants went to bed, as they were wont, (but as it fell out) too soon; for in the morning they were all dead, being suffocated in their sleep with the steam of the new-tempered lime and coal. This was at Langaten, in Carmarthenshire.——*Jo. Davis.*

To

To this account of Mr. Davis I will subjoin what my worthy friend and neighbour, Randal Caldicot, D. D. hath affirmed to me many years since, viz. When any Christian is drowned in the River Dee, there will appear over the water where the corpse is, a light, by which means they do find the body ; and it is therefore called the Holy Dee. The doctor's father was Mr. Caldicot, of Caldicot, in Cheshire, which lies on the river.

F I N I S.

NIXON'S
CHESHIRE PROPHECY,
AT LARGE;
PUBLISHED FROM LADY COWPER'S
CORRECT COPY,
In the Reign of Queen Anne;
WITH
HISTORICAL AND POLITICAL
REMARKS;
AND
SEVERAL INSTANCES
WHEREIN IT HAS BEEN FULFILLED.
ALSO
HIS LIFE.

By JOHN OLDMIXON, Esq.

INTRODUCTION.

THIS remarkable Prophecy has been carefully revised, corrected, and improved; also some account given of our author, Robert Nixon, who was but a kind of idiot, and used to be employed in following the plough. He had lived in some farmer's families, and was their drudge and their jest.

At last, Thomas Cholmondeley, of Vale-Royal, Esq. took him into his house, and he lived there when he composed this Prophecy, which he delivered with as much gravity and solemnity as if he had been an oracle; and it was observed, though the fool was a driveler, and could not speak common sense when he was uninspired, yet in the delivery of his prophecies he spoke plainly and sensibly; how truly will be seen in the following pages.

As to the credit of this Prophecy, I dare say it is as well attested as any of Nostradamus's or Merlin's, and come to pass as well as the best of 'Squire Bickerstaff's. It is plain enough that great men have in all ages had recourse to prophecy as well as the vulgar. I would not have all grave persons despise the inspirations of Nixon. The late French King gave audience to an inspired farrier, and rewarded him with an hundred pistoles for his prophetic intelligence; though, by what I can learn, he did not come near our Nixon for gifts.

The simplicity, the circumstances, and history, of the Cheshire Prophecy, are so remarkable, that I hope the public will be as much delighted as I was myself.

By the way, this is not a prophecy of to-day; it is as old as the Powder-plot, and the story will make it appear, that there is as little imposture in it as the Jacobites pretend there is in the person it seems to have an eye to: but whether they are both impostures alike or not, I leave to the reader to determine.

J. OLDMIXON.

THE PROPHECY..

IN the reign of King James the First, there lived a man, generally reputed a fool, whose name was Nixon. One day when he returned home from ploughing in the field, he laid the things down which he had in his hands, and continuing for some time in a seemingly deep and thoughtful meditation, at length he pronounced in a loud voice, Now I will prophesy; and spoke as follows:

When a Raven shall build in a Stone Lion's mouth on the top of a Church in Cheshire, then a King of England shall be driven out of his kingdom, and never return more.

When an Eagle shall sit on the top of the house, then an heir shall be born to the Cholmondeley's family; and this heir shall live to see England invaded by foreigners, who shall proceed so far as a town in Cheshire; but a Miller, named Peter, shall be born with two heels on one foot, and at that time living in a mill of Mr. Cholmondeley's, he shall be instrumental in delivering the nation.

The person who then governs the nation will be in great trouble, and skulk about: The invading King shall be killed, laid across a horse's back like a calf, and led in triumph. The miller, having been instrumental in it, shall bring forth the person that then governs the kingdom, and be knighted for what he has done; and after that England shall see happy days. A young new set of men shall come, who shall prosper, and make a flourishing Church for two hundred years.

As a token of the truth of all this, a wall of Mr. Cholmondeley's shall fall;—if it falls downwards, the Church shall be oppressed, and rise no more; but if upwards, next the rising hill on the side of it, then it shall flourish again. Under this wall shall be found the bones of a British King.

A pond shall run with blood three days, and the Cross-stone Pillar in the Forest sink so low into the ground, that a crow from the top of it shall drink of the best blood in England.

A boy shall be born with three thumbs, and shall hold three king's horses, while England shall be three times won and lost in one day.

The original may be seen in several families in Cheshire, and in particular in the hands of Mr. Egerton, of Oulton, with many other remarkables; as, that Pecferton windmill should be removed to Ludditon Hill; that horses saddled should run about till their girts rotted away. But this is sufficient to prove Nixon as great a prophet as Partridge; and we shall give other proofs of it before we have done.

I know your prophets are generally for Raw-head and Bloody-bones, and therefore do not mind it much; or I might add, that Oulton Mill shall be driven with blood instead of water. But these Soothsayers are great Butchers, and every Hall is with them a Slaughter-house.

Now, as for authorities to prove this Prophecy to be genuine, and how it has been hitherto accomplished, I might refer myself to the whole county of Chester, where it is in every one's mouth, and has been for these forty years. As much as I have of the manuscript was sent me by a person of sense and veracity, and as little disposed to believe visions as any body. For my own part I build nothing on this or any other Prophecy; only there is something so very odd in the story, and so pat in the wording of it, that I cannot help giving it as I found it. The family of the Cholmondeleys is very ancient, in this county, and takes its name from a place so called near Nantwich. There are also Cholmton and Cholmondeston; but the seat of that branch of the family which kept our Prophet Nixon, is at Vale-Royal, on the river Weaver, in Dela-

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mere forest. It was formerly an abbey, founded by Edward I. and came to the Cholmondeleys from the famous family of the Holcrofts. When Nixon prophesied, this family was near being extinct, the heir having married Sir Walter St. John's daughter, a lady not esteemed very young, who, notwithstanding, being with child, fell in labour, and continued so for some days. (During which time an Eagle sat upon the house-top, and flew away when she was delivered, which proved to be a son.)

A Raven is also known to have built in a Stone Lion's mouth, in the steeple of the Church of Over, in the forest of Delamere. Not long before the abdication of King James, the wall spoken of fell down, and fell upwards, and in removing the rubbish, were found the bones of a man of more than ordinary size. A pond, at the same time ran with water that had a reddish tincture, and was never known to have done so before or since.

Headless Cross, in the Forest, which, in the memory of man, was several feet high, is now sunk within half a foot of the ground.

In the parish of Budworth, a boy was born with three thumbs; he had also two heels on one foot.—Lady Egerton, wishing well to another restoration, often instigated her husband to turn Peter, the miller of Neginshire mills, out of the mill; but he looked upon it as a whim, and so permitted Peter still to continue there, in hopes of becoming as good a knight as Sir Philip, his landlord, was.

Of this Peter I have been told, that the Lady Narciss, of Chelsea, and the Lady St. John, of Battersea, have often been heard to talk, and that they both asserted the truth of our Prophecy, and its accomplishment, with particulars that are more extraordinary than any I have yet mentioned. The noise of Nixon's predictions reaching the ears of King James the First,

he would needs see this fool, who cried and made ado that he might not go to Court; and the reason that he gave was, That he should be starved.

(A very whimsical fancy of his: Courts are not places where people use to starve in, when they once come there, whatever they did before.) The King being informed of Nixon's refusing to come, said he would take particular care that he should not be starved, and ordered him to be brought up. Nixon cried out. He was sent for again, and soon after the messenger arrived, who brought him up from Cheshire.

How, or whether he prophesied to his Majesty, no body can tell; but he is not the first fool that has made a good Court Prophet.

That Nixon might be well provided for, it was ordered that he should be kept in the kitchen, where he grew so troublesome in licking and picking the meat, that the cooks locked him up in a hole, and the King going on a sudden from Hampton Court to London, they forgot the fool in the hurry, and he was really starved to death.

There are a great many passages of this Fool Prophet's life and sayings transmitted by tradition from father to son in this county palatine; as, that when he lived with a farmer, before he was taken into Mr. Cholmondeley's family, he gored an ox so cruelly, that one of the ploughmen threatened to beat him for abusing his master's beast. Nixon said, My master's beast will not be his three days. A life in an estate dropping in that time, the Lord of the manor took the same ox for an herriot. This account, as whimsical and romantic as it is, was told to the Lady Cowper, in the year 1670, by Dr. Patrick, late bishop of Ely, then Chaplain to Sir Walter St. John; and that Lady had the following farther particulars relating to this Prophecy, and the fulfilling of many parts of it, from Mrs. Chute, sister of Mrs. Cholmondeley, of Vale-Royal.

Royal; who affirmed, That a multitude of people gathering together to see the eagle before-mentioned, the bird was frightened from her young; that she herself was one of them, and the cry among the people was, Nixon's Prophecy is fulfilled, and we shall have a foreign king. She declared, that she read over the Prophecy many times, when her sister was with child of the heir who now enjoys the estate. She particularly remembered, that King James II. was plainly pointed at, and that it was foretold he should endeavour to subvert the laws and religion of this kingdom, for which reason they would rise and turn him out; that the eagle, of which Nixon prophesied, perched in one of the windows all the time her sister was in labour. She said it was the biggest bird she ever saw; that it was in a deep snow, and that it perched on the edge of a great bow window, which had a large border on the outside, and that she and many others opened the window to try to scare it away, but it would not stir till Mrs. Cholmondeley was delivered; after which it took flight to a great tree over against the room her sister lay in, where having staid about three days, it flew away in the night. She affirmed farther to the Lady Cowper, that the falling of the garden wall was a thing not to be questioned, it being in so many people's memory: that it was foretold, that the heir of Vale-Royal should live to see England invaded by foreigners, and that he should fight bravely for his king and his country: that the miller mentioned is alive, and expects to be knighted, and is in the very mill that is foretold: that he should kill two invaders who would come in, the one from the West, and the other from the North: that he from the North should bring with him of all nations; Swedes, Danes, Germans, and Dutch; and that in the folds of his garments he should bring fire and famine, plague and murder: that many great battles should be fought in England,

one upon London-bridge, which would be so bloody, that people would ride in London streets up to their horses bellies in blood; that several other battles should be fought up and down most parts in Cheshire; and that the last that ever would be fought in England should be on Delamere forest: that the heir of Oulton, whose name is E————n, and has married Earl Cholmondeley's sister, shall be hanged up at his own gate.

Lastly, he foretels great glory and prosperity to those who stand up in defence of their laws and liberties, and ruin and misery to those that should betray them. He says, the year before this would happen, bread corn would be very dear, and that the year following more troubles should begin, which would last three years; that the first would be moderate, the second bloody, and the third intolerable; that unless they were shortened, no mortal could bear them; and that there were no mischiefs but what poor England would feel at that time: but that *George*, the son of *George*, should put an end to all. That afterwards the Church should flourish, and England be the most glorious nation upon earth. The same Lady Cowper was not content to take these particulars from Mrs. Chute, but she inquired of Sir Thomas Aston, of the truth of this Prophecy, and he attested it was in great reputation in Cheshire, and that the facts were known by every one to have happened as Nixon said they would; adding, that the morning before the garden wall fell, his neighbour Mr. Cholmondeley going to ride out a hunting, said, Nixon seldom fails, but now I think he will; for he foretold, that this day my garden wall would fall, and I think it looks as if it would stand these forty years; that he had not been gone a quarter of an hour before the wall split, and fell upwards against the rising of the hill, which, as Nixon would have it, was the presage of a flourishing church.

As to the removal of Pecferton mill, it was done by Sir John Crewe, the mill having lost its trade there, for which he ordered it to be set upon Ludditon Hill; and being asked if he did it to fulfil the Prophecy, he declared he never thought of it. I myself have inquired of a person who knows Mr. Cholmondeley's pond as well as Rosamond's in St. James's Park, and he assured me the falling of the wall, and the pond running blood, as they call it, are facts which, in Cheshire, any one would be reckoned mad for making the least question of. As there are several particulars in this Prophecy which remain unfulfilled, so when they come to pass some other circumstances may be added, which are not convenient to be told until accomplished.

If I had a mind to look into the antiquities of this county, I might find that Prodigies and Prophecies are no unusual things there. Camden tells us, that at Brereton, not many miles from Vale-Royal, which gave name to a famous, ancient, numerous, and knightly family, there is a thing as strange as the perching Eagle, or the falling of the wall, which he says was attested to him by many persons, and was commonly believed; that before any heir of this family dies, there are seen in a lake adjoining, the bodies of trees swimming upon the water for several days together. He likewise adds, that near the Abbey of St. Maurice, in Burgundy, there is a fish-pond, in which a number of fishes are put, equal to the number of Monks of that place: and if any one of them happens to be sick, there is a fish seen floating on the water; and in case the fit of sickness proves fatal to the Monk, the fish foretells it by its own death some days before. This the learned Camden relates in his description of Cheshire, and the opinion of the trees swimming in the lake near Brereton prevails all about the county to this day, only with this difference, that some say 'tis one log that swims, and some say many.

J. OLDMIXON.

THE
LIFE OF NIXON,
THE CHESHIRE PROPHET.

S I R,

I HAVE read over your Cheshire Prophecy, and must needs say, that what you have added is to be found in the original, written in doggrel verse; I have read it over and over, and though it is longer than your Prophecy, yet I think the substance of it is there; and I shall now give you some material passages which will serve to make your Prophecy complete. To these I shall add a short account of his life, as I have been able to inform myself of it by old people. I could meet but with one man who remembered the Prophet, and that was old Woodman, of Copnal.

He says, that Nixon was a short squab fellow; had a great head and goggle eyes; that he used to drivel as he spoke, which was very rarely, and was extremely furly. He particularly had a spite against children, and would run after them to beat them when they came in his way, especially if they made sport with him, as he said they used to do, and himself among the rest, when he was a lad. He was at first plough-boy to farmer Crowton, of Swanlow, and so stubborn that they could make him do nothing without beating. They could seldom get any thing out of him but Yes and No; and if he spoke much more it was unintelligible; he would hardly say no and yes, unless he was pinched by hunger. He had a very good stomach; and the report was, that he would eat up a shoulder of mutton at a meal, if they would let him, and a good luncheon of bread and cheese after it. The people had, it seems, a strange reverence even for his stupidity; and they took his
silence

silence to be like that of an oracle, as portentous as if he prophesied.

The first time he was found out to be a prophet, was upon this occasion; Farmer Crowton being one day at plough in a field, near the river Weaver, in Swanlow parish, and his boy Nixon following him, the boy stooped on a sudden, dropt his bottle and budget which he carried to the field with him, and stood motionless with his eyes fixed towards Heaven. Neither words nor blows could get him out of this trance for the space of an hour. When he recovered he took up the things he had dropped and followed the plough. His master, and the men that were at work in the same field, stood by him all the while, taking him to be in a fit; but wondered still that he stood upright, and did not fall down. He himself seemed to be insensible of any alteration that had happened to him; but, for a quarter of an hour after, he talked very rationally of several things that had been done some time before, and dropt expressions of others that were to be done; which presently made his master, and those that were with him, conclude, that Nixon's dulness had something sacred in it, and that his words were oracles, especially when some little things he foretold fell out according to his prediction. It was with this farmer that he lived when he prophesied of his master's ox, as is mentioned in his Prophecy.

I must correct some errors that you have been led into by the imperfect copies of his Prophecy; as that about the falling of the wall, which some zealous people have applied to the Church; whereas, in truth, it has a literal reference to the State only. Woodman said, the common tradition has been, that when the wall belonging to Vale-Royal house fell down, it was to denote some remarkable change in the government: That if it was a serene day, and the wall fell inward, it signified an advantageous and happy change; but if
it

it were a stormy day, and fell outward, and any stones fell into the brook, it signified the direct contrary ; to this he added, that the Cholmondeley family, whose seat it was, kept several workmen in yearly pay to support the wall, and every month to inspect it all round ; that it was buttressed both within and without ; and the week before it fell the workmen gave in their report, that it was so strong, it might reasonably last an hundred years without any repairs.

This, I assure you, is only what the old man told me, but what I have heard from several others, and can get well attested if it is thought proper : As also the particulars of the falling of the wall, which are these :

“ Upon the 4th of August, 1688, about 11 o'clock
 “ in the forenoon, being a calm and clear day, without
 “ the least breath of wind, that wall fell flat inwards
 “ all at once, and not so much as one single stone fell
 “ outwards.”

This happening so little a while before the Revolution, it was taken notice of as an accident which was very much to our advantage : and as there was a greater rising for the Prince of Orange in Cheshire, than in any other county in England, why may we not imagine that Nixon's Prophecy contributed very much to it ? The objection to this may be, that the owner of the house of Thomas Cholmondeley, Esq. was a Jacobite ; and it is not likely that any thing about him could bode well to the Revolution. But his being a Jacobite gives the greater authority to the prediction, and the fulfilling of it. For it is not likely that one, who was an enemy to the Prince of Orange, should let a miracle be wrought in his house in favour of the happy change he soon after accomplished. I should not have made this digression, had not some silly people, almost as stupid as Nixon, but by no means so well gifted in Prophecy, given out that the falling of the wall denoted
 the

the rising of the Pretender; and this just as he was running away from Scotland.

I cannot help observing to you on this occasion; that some of us in this county were strangely spirited by your Prophecy. When the rebels advanced to Preston, we were told that they intended to march through our county into Flintshire and Denbighshire: if they had, their route must have been through Delamere forest, where Nixon lived and prophesied; and the miller Peter, with his countrymen, were resolved to have given them such a reception, as would have given very great credit to your Prophecy, which is abused when any interpretation is applied to it that has an eye to Popery and slavery: for as great a fool as Nixon was, he was not so stupid as our modern zealots, nor ever dropt a word against the Protestant religion.

To return to old Woodman: He informed me farther, that after it was known what a prophet farmer Crowton had in his family, Mr. Cholmondeley sent for the fellow, and kept him at his house, giving him in charge to his steward, whom he ordered to try whether he could make any thing of him, and teach him to read: but Nixon's stupidity increased upon him, the more the steward endeavoured to improve him; and the most he could do with him, was to make him hold his goad right, and drive oxen at plough. As he was once in the field with the rest of Mr. Cholmondeley's servants, he let fall his goad on a sudden, as he had dropt his budget and bottle formerly. He stood motionless after the same manner, with his eyes fixed towards Heaven. The servants talked to him, and beat him to get to his work, but all to no purpose. He remained in a sort of trance for the space of an hour; and then recovering, he took up his goad, and went on with his business as though nothing had befallen him. One of Mr. Cholmondeley's men asked him,

him, what ailed him? and why he stood so long? to whom Nixon replied, that he had seen those things which man never saw before. He then discoursed to the servants, that crowded about him for near two hours, and spoke as reasonably as the best of them could have done without any manner of hesitation in his discourse.

He foretold the Civil Wars, the Death of King Charles I. the Restoration of King Charles II. the Abdication of King James II. the Revolution and glorious War with France, and the flourishing state of this kingdom afterwards; adding, that these things will as certainly happen, as that I shall be sent for by the King, and be starved to death. When he had finished his speech, he returned to his natural dulness and silence; and unless he had been in one of his trances, he was always dull and mute; but while he was uttering his prophecies, he spoke clearly, and with an air of assurance, that they would be accomplished. The servants, as soon as they came home, told their master of this prodigy; and Mr. Cholmondeley ordered them to write down as much of it as they could remember, which they did, and it is preserved in that family to this day; together with some less material hints, as hard weather, and scarcity of provisions, &c. which would certainly happen.—That family has always looked it up as a treasure, and whatever pains I have taken to procure a copy of it, I could never succeed, and despair now of getting it. Mr. Egerton, of Oulton, who is nearly related to the Cholmondeley family, has a copy of it also, but he will not part with it. Both of these families do lay great stress on Nixon's predictions; and I must tell you, they are two of the most ancient and honourable families in our county.

You have mentioned Nixon's being sent for to court by King James the First. Woodman says it was thus:
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when he came to court, that the King gave him in charge to one of his officers, commanding him to keep him in close confinement, and to make strict observations on his behaviour, that he might be assured there was nothing of imposture in him. This gentleman kept Nixon locked up, and going in a hurry with the King to Theobalds, he forgot to take care of him, and leave him provisions till his return, by which means he was starved to death. It must be observed that Nixon could not speak, except it was immediately after he came out of his trance, and never could be brought to pronounce a sensible word more than aye or no, as hath been said, unless when he was pronouncing his oracles.

There happened something with respect to Nixon and his going to court, like what I met with in the pamphlet you sent me, called *The Drummer of Tedworth*: for as that drummer left beating when King Charles's courtiers came to be upon the watch with him, and would not satisfy their curiosity; so our clown of a prophet, after he came to court, was entirely dumb, and pronounced no more prophecies. It is said he was not long there before he was starved to death.

Nixon was very grateful to his master Cholmondeley; he prophesied that the heir to be born to the family, threescore and ten years after, should be endowed with every eminent qualifications, and arrive at greater honours than any of his ancestors had done: that he should distinguish himself by his loyalty and services to the King then reigning; and that, after the happy settlement which would succeed the struggle, the peace would be lasting, with a continued series of honours and glory to the nation. This child, said Nixon, shall be known by the appearance of an eagle at the time of his birth, with the circumstances mentioned in your prophecy. A long time before the eagle appeared,
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the country people used to look out for it ; and as often as the lady of Vale-Royal lay in, they would cry, Where is the eagle ? When will Nixon's heir be born ? The appearance of the eagle was about five and twenty years ago : the lady who lay in was aunt to Henry St. John, late Lord Bolingbroke ; when she was in labour she heard great shoutings and acclamations of joy ; and inquiring the reason, was told the eagle so long talked of is come. Upon which her sister and Mr. J. S. who are both living, went to the window, saw the eagle sitting on the bough, and looked at it above a quarter of an hour. It was seen also by several thousands of people, and is such a confirmation of Nixon's prophecy, that the truth of it is no where doubted of either by gentle or simple. There is some variation in the original prophecy, from what is mentioned in your prophecy about the competitors for the kingdom ; the Germans, Dutch, and Danes, are to conquer those that bring fire and famine, plague and murder, in the folds of their garments ; and we can understand none but the French by such bloody invaders ; none but French Papists would bring such destruction among Protestants. As for the miller Peter, he was born about the time of the Revolution ; and Nixon prophesied that he should have two heels on one foot, and be knighted ; the two heels he hath already, but the spurs are not come to his lot. Yet, however, the country people in this neighbourhood have made a knight of him these many years, and honest Peter, the miller, is Sir Peter in every one's mouth.

I must nere correct an error of Mr. Addison, in his Freeholder, who has not read your Prophecy with that attention and regard which a thing of such importance deserves ; for he gives the miller two thumbs, whereas Nixon gives him two heels. A mistake in the text of a prophecy is of a very dangerous consequence ; and I doubt not, but upon this notice, in future editions this error will be corrected, and justice done to honest Peter the miller.

I am, Sir, your's, W. E.

PREDICTION
OF
BARON DE SWEDENBOURG.

(Who wrote 40 Years ago,)

Extracted from ARCANA CŒLESTE.

“ **L**A noble nation *Françoise* se soulevera tout a
“ coup, brisera ses fers & renversera la pu-
“ tain de Babilonne.” The noble *French* nation
will rise at once, shake off her fetters, and will de-
stroy the *Whore of Babylon*.

REVELATIONS, CHAP. xi. VER. 13.

MR. TURIEN, who wrote many years ago, in-
terprets this earthquake to mean great com-
motions in states and kingdoms, and the city there
mentioned to signify the kingdom of *France*, which
shall break off from the Court of *Rome*, rejecting
the *Pope's* supremacy, and wholly change the face
of religion in that country; and of this opinion
are several other learned men; which, if so, we
cannot but look upon the late and present great
commotions in *France* to be no other but a particu-
lar preparatory to the accomplishment of this won-
derful prophecy.

*D

COUNT

COUNT GUIBERT, *an Officer of distinguished talents, who wrote 20 Years ago, has the following remarkable Passage in his Writings, viz.*

“ THERE is to spring up a people of a manly
“ genius, which arises to shake off its fet-
“ ters, and settle a form of *Government*, the whole
“ of which will increase its force: it will frame
“ just laws, and call forth a *Revolution*. This
“ people is the FRENCH.”

F I N I S.



